THE REMEMBRANCE OF GOD IN THE TIME OF YOUTH,

Pleaded for, directed, and encouraged.

In a SERMON preached at the Funerall of the vertuous young Gentlewoman, Mrs REBEKAH MOORE at *Buckland Monach: Feb.* 2. 1655.

Being the Daughter of *George Moore* of *Peckham* in the County of *Surrey*, Esq.

By *Ioseph Rowe* Minister of the Gospel.

Psal. 119 9.
Wherewithall shall a young man cleanse his way? by taking heed thereto according to thy word.

Mich. 7. 1.
My soule desireth the first ripe fruits.

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To the Worſhipfull

GEORGE MOORE

of *Peckham*

In the County of *Surrey*, Eſq.

SIR,

IT *is the excellency of our* communion *with* God, *that it is unchangeable, and everlaſting; the blemiſh, and ſtain of all* creature-relations, *that they are changeable, and fading. The* beauty, *and* beeing *of all* humane alliances *may be, and ſometime are blaſted in a moment.* Children *who are (as* one *calleth them) the* Father multiplied, *are but lent, and that for a time. A mans children are indeed, a mans* choiceſt goods, *and more than all a man hath in the world; yet they are* periſhing ſubſtance. *They are with us to* day, *and may be with* God *to* morrow. *He lends them to us for a while, and in his owne time he will* remand *their returne to himſelfe. And we ſhould not* grudge, *to reſtore our children to him, from whom at firſt we received them.* Gods giving *us children, is an act of his bounty, and goodneſſe:* His taking them away *an act of his ſoveraignty, and juſtice. And it is our duty to* bleſſe God *in both. Thus did holy* Job *when he at once, was be-*

Job 1. 21. *reſt of all his goods, and children,* The Lord gave and the Lord hath taken away, bleſſed be the name of the Lord. *The* greateſt afflictions *are then* great bleſſings, *when with a* be-calmed, *and* ſerene *ſpirit we* bleſſe *God in them.*

This, Sir, *(I am perſwaded) is your practiſe; You have learned I doubt not) to honour your God, in his* frownings *and* withdrawings, *as well as in his* ſmiles *and* embraces; *and to heare his* rod, *as well as his* word.

The end of this Epiſtolary addreſſe, *and* ſudden tumultuary diſcourſe *(preached at the* funerall *of your* deare Daughter) *hereunto annexed, and herewithall* affectionately *preſented, is not ſo much your* information *as* conſolation. *And if by theſe papers any* rayes *of comfort ſhall be* conveyed *into your* ſorrowing, *and* bleeding *ſoule, I ſhall bleſſe God, as having obtained the* price *I contended for.*

It is more than a little (Sir) *to allay your grief, for the death of your* dear dear Daughter, *to conſider the frailty of humane nature. This comforted a heathen* Philoſopher *when one came and told him his Son was dead:* Scio me mortalem genuiſſe, *I know (ſayd he) I begat a Son mortall and ſubject to death. You are well-skill'd (I know) how to* heighten *and* ſpiritualize *this naturall conſideration.*

But that which ſhould be, and (I am confident) is of higheſt prevalency *upon your ſpirit to calme the* riſing, *and to moderate the* overflowing *of naturall affection, is,* the Saint like deportment of your dear Daughter in death, (willingly ſubmitting to it, carefully preparing for it) together with the happineſſe that attends the Saints im-
Rev. 14. 13. mediately upon their diſſolution. Bleſſed are the dead which die in the Lord from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works doe follow *them.* Vita morbus eſt, *ſaid a* Father, *Life it ſelfe is a diſeaſe, Death is the cure of it. Hence*

Solo-

Solomon *aſſerts that to the Godly,* The day of death is better than the day of their birth. *Life brings us into this world, a very* Meſhech *and* vale of miſery; *but Death carryes us from hence to* heaven, *the* paradiſe of God; *A ſoveraigne* Receipt *to* cure *immoderate ſorrowing for the dead; and may your heavenly* Phyſician *teach you to apply it. The great* Jehovah *give you the bleſſings of the* upper and nether ſprings; *comfort you in all your ſorrowings; ſanctifie all your mercies, and afflictions;* fill you with all joy, and peace in believing; *make you* faithfull unto the death; *and after death crown you with a diademe of* eternall glory. *This is the earneſt prayer of* Eccleſ. 7. 1

Buckland Monach:
Feb: 25 1655.

SIR,

Your ſervant in the Lord

to be commanded,

Joſeph Rowe.

The remembrance of God in the time of Youth.

Eccleſ. *ch.*12. *v.*1.

Remember now thy Creator in the dayes of thy youth.

A Word ſeaſonably ſpoken (ſaith the *Wiſe man*) is, *like apples of gold in pictures of ſilver.* Theſe are *beautifull* to the *eye*, this is *pleaſing* to the *eare*: The portion of *holy Writ*, read, as the foundation of that *meſſage* I ſhall now from *God* commend to your ſoules, holds forth a ſeaſonable duty, the *remembrance of our God*; and a ſeaſonable time for the performance of it, the *time of youth*: which is, as it were, the *ſpring* and *ſummer* of our age. And therefore, I hope, what ſhall be delivered upon this ſubject will be candidly accepted, *as a word ſpoken upon his wheels.* But yet as that ſervant in 2 *Kings* 6.5. ſayd of his *axe-head* falling into the water, *Alas maſter it is but borrowed*: So may I ſay of this *Text* (in way of alluſion to that expreſſion) it is but *borrowed.* Borrowed, I ſay, and taken up upon the choice, and deſire of our *departed Siſter*, to whoſe memory we performe theſe *funerall Rites*, the laſt, though not the leaſt reſpects of *Chriſtianity* we owe to our *Chriſtian* friends. She is taken, or rather gone from us, (for ſhe Prov. 25.11.

ſhe was a *Volunteer* in dying) in the *youth*, and *flower* of her life, And that thoſe who are *Contemporaries* in age with her ſelfe, might learn *how to live*, before they *come to die*, ſhe hath, out of the *treaſure of God* made choice of this *Michtam* or golden ſentence of *Solomon*, to be the ground and ſubject of the *Sermon* that ſhould be preached at the *interring* of her body. And oh that all who deſire God ſhould *remember them* in the evil dayes of *ſickneſſe*, and *old age*, might learn how *to remember* God in their good dayes of *health* and *youth!* This, this is at once both the duty, and priviledge of man, *To remember his Creatour in the dayes of his youth.*

Solomon (who is called in the *Proëme*, or *Inſcription* to this ſacred Book, קֹהֶלֶת the * *Preachereſſe*, or *preaching ſoule*) clearly diſcovereth wherein the *ſummum bonum* or *chiefeſt good* of the ſons of men doth conſiſt. This is that which the *Philoſophers* of old laboured much in, but it was to little purpoſe. Theſe wiſe men after the fleſh *uttered vain knowledge, and* (as to this ſubject) *reaſoned with unprofitable talke. Auguſtine* relates that *Varro* collected 288 ſeverall opinions concerning the *chief happineſſe* of ſoules, and al beſide the truth.

vox Hebraica :ſt formæ fœminæ Buxtorf Lex:

* *Diodat. in loc.*

Lib 19 De civitate Dei, cap. 10.

Now what *naturall reaſon* could not comprehend, *Gods* own *Spirit* by the mouth, and miniſtery of the *Prophets* hath revealed and made manifeſt. Theſe ſhew us how to be happy to all eternity, if *God* give us hearts to learne what by them, himſelfe teacheth.

It is rightly obſerved by *Interpreters*, that two great *points* are managed by *Solomon* in this Book:

1. That the *happineſſe of men doth not conſiſt in any thing under the ſunne.* All things here below are vaine, yea *vanity* in the abſtract; yea *vanity of vanities*, that is, moſt vaine, as *Diodate* expounds; or *extreme vanity*, as others. The genitive caſe of the noun according to the proper idiome of the *Hebrew* tongue, is uſed inſtead of the ſuperlative degree. Though the creatures of God are all in their kinde good, and uſefull; yet as to the furthering of the *chief happineſſe* of ſoules, they are altogether vaine, and uſeleſſe.

2. The ſecond weighty point is, *That the true happineſſe of ſoules lieth*

lieth in the injoyment of God, and in his worſhip. God himſelfe is *Beatitudo objectiva*, the *objective happineſſe of ſoules.* He onely is *one*, who is *Deſideriorum expletivus*, the *ſatisfier of our deſires*; according to the pious meditation of a Father, *Feciſti nos Domine ad te, & inquietum eſt cor noſtrum donec requieſcat in te*, Thou *haſt made us O Lord for thy ſelfe, and our ſoule is reſtleſſe, till it reſt in thee.* As for that happineſſe which is called by the Schoolmen, *Beatitudo formalis*, the *formal happineſſe* of ſoules; This conſiſts in the *feare of God, and in the keeping of his commandements.* *Auguſt.*

And that we may know what it is to *feare God*, the *Preacher* directs in ſeverall *particulars* concerning it, and teacheth us how to demeane our ſelves:

1. Toward our own ſelves.
2ly, Towards others.
3ly, Towards God himſelfe.

Now our duty towards God is, as generally *propounded*, ſo particularly *appplied:*

1. To *aged* perſons, *Ch.* 11. 8 adviſing them, that *though they live many yeares, and rejoyce in them all yet to remember the dayes of darkneſs which ſhall be many.*

2. To *young* and youthfull perſons, and to thoſe he commends a twofold *remedy* againſt youthfull *maladies:*

Knowledge of, and *faith* in the *day of judgment*, Ch. 11. v. 9. 1.
Rejoyce ô young man, in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes: but *know thou, that for all theſe things, God will bring thee into judgement.* Here by an *elegant*, but *ironicall conceſſion*, *Solomon* diſſwades young perſons from thoſe ſenſuall luſts to which that green, and unbridled age is addicted, by this ſtartling conſideration, that *God will bring them for all theſe things to judgment.*

The ſecond *remedy* preſcribed as a cure of youthfull *maladies* 2.
to thoſe who are in their youthfull time is, *Remembrance of their Creator in the dayes of their youth*; This is propoſed in the words of my Text, *Remember now thy Creator in the dayes of thy youth.*

Diviſ: of Text. In the *Text* there are two maine *particulars* upon which I ſhall deſire you to fix your attention:

1. The *terme of Connexion: Now*, or *And.*

2. *A Direction:* Remembrance of our Creator in the dayes of our youth. *Remember &c.*

וְזכֹר I ſhall in the firſt place, and but a little, touch upon the *connexion* carried in the *Hebrew* particle of *prefixion*, ſignifying *And*, or as we tranſlate properly enough (if rightly underſtood) *Now.*

This expreſſion doth not denote the *time* when we are *to remember our Creatour*, as *ſome* erronioufly conceive: It onely points to a *coherency* betwixt theſe words, and that which goeth before.

The *connexion* ſtands thus; *Solomon* in the foregoing Chapter having propoſed the conſideration of the *laſt judgment*, as a *bridle* to reſtraine *young men* from their luſts, he here (fearing that might be ineffectuall) preſcribes another *receipt* to cure this epidemicall *diſeaſe.* From hence take two practicall *notes:*

Doct. 1. *It is no eaſie matter to reſtrain youth from evill.*

One remedy is not enough to cure the diſeaſes of their ſoules, therefore here is medicine upon medicine, and all to take away their ſinne. As life is ſtrong, ſo is luſt in youthfull perſons. *There is* (as one expreſſeth it) *a ſtronger aptitude and propenſity in youth to ſinne, than in any other age.* Their blood is ſooner ſtirred up to choler, and their ſtrength to luſt. How fooliſh then are thoſe *Parents*, that by evil example adde fuell to this fire?

Doct. 2. *The remembrance of God in our youthfull time, is a ready way to cure all youthfull luſts.*

The feare of God is a never-failing remedy of youthfull evils. This is here preſcribed by the Wiſeman; and as other counſels given in this Book, commended by his own experience, or *probatum eſt.* Let *Parents* hence be perſwaded, *to bring up their children in the nurture, and admonition of the Lord.* This is the

Eph. 6. 4.

next

next, and beſt way to make them flie youthfull ſins. Thus for the *connexion.*

I come now to the *direction*, *Remember thy Creatour in the dayes of thy youth.* Gen. 2.

In this *direction* obſerve

1. *The Perſon* to whom the direction is given, *The young man.*

2. The *matter* in which the *young man* is directed, *To remember his Creatour.*

3. The *Time* ſpecified for the performance of this, *The dayes of his youth.*

The *perſon* directed is *the young man*, that is, the youthfull perſon, male, or female: for the word includes both. This is implyed in our *Text*, and expreſſed in the *eighth verſe* of the foregoing *Chapter*, to which this *Text referres.* *Cir.* 1.

To him *Solomon* directs his ſpeech, as to *one* who is in the *prime* and *flower* of his age. The *Hebrew* word בָּחוּר a young man, comes from בָּחַר which ſignifieth to chooſe. *The age of youth is a choice age*; and *youthfull* perſons are *choice perſons.* A young man (ſaith learned *Buxtorfe*) is *one* that is *ad omnes operas ſelectus*, ſingled out as it were for any imployment. This is the *perſon directed.*

Now the *matter* of duty in which he is directed is, *To remember his Creatour.*

Remember thy Creatour: wherein there is *Cir.* 2.

1. The *act* to be conſidered, *Remember.* 1.

2. The *object* of the *young mans* remembrance, *His Creatour.* 2.

Let me glance at the meaning of theſe.

1. *Remember*, or *Remember thou.* *Cir.* 1.

זָכַר

This *expreſſion* is uſed in *the Scripture* ſometimes *properly*, and ſometimes *tropically.*

To *remember* in propriety of ſpeech, is the calling to minde of ſomething that is paſt: Memory is the *magazine*, and *treaſury* of the ſoule, in which we are to lay up remarkeable *occurrences*,

that we may make uſe of them as occaſion ſhall be preſented.

2ly. The word *Remember* is uſed in *Scripture* in a *tropicall* ſenſe, and ſo to *remember* importeth a fixed ſetling of our beſt, higheſt, and utmoſt conſideration upon ſome preſent object. And thus is the *terme* uſed in our *Text*. To *remember our Creatour* is to fix our ſtrongeſt conſideration, and moſt intentive thoughts upon him who is our *Creatour*, to carry him alway in our eye, and upon our hearts, that we may feare before him, and walke uprightly in his ſight. In the *Hebrew*, ſay the Learned, *Verba notitiæ connotant affectum, & effectum, Words of knowledge denote alſo affection, and action*. Hence in this place & elſewhere *Remembrance* is put for all that honour, worſhip and obedience we owe to *God*. As *forgetfulneſſe* of *God* is uſed in *Scripture* to expreſſe all wayes of diſobedience againſt God; ſo *Remembrance* of *God* is here and elſwhere uſed to deſcribe our obedience to his Laws.

Cir. 2. The *Object* of the *young mans remembrance* is, *His Creatour*. *Remember* אֶת בּוֹרְאֶיךָ *thy Creatours*; ſo it is according to the letter of the *Hebrew*. This *plurall* expreſſion carrieth in its *wombe* the *plurality* of *perſons* concentring (if I may ſo ſpeak) in the *unity* of the ſame *Godhead*, and concurring in the creation of man. The whole *Trinity* are co-workers in the creating of man: *Let Us make man*, *Gen.* 1. 26. God the *Father* adviſeth with the *Sonne* and *Spirit*; and not with the *Angels*, as ſome *Gen.* 2. 1. have fondly opinionated. The *Angels* are *creatures* of God, and therefore cannot be *Creatours* with God. So then the Almighty יְהוָה *JEHOVAH*, who is *three* in *Perſons*, though but *one* in *Eſſence*, is intended by this plurall expreſſion [*Creatours*] as the *object* of the *young mans remembrance*.

Cir. 3. The laſt *Circumſtance* is בִּימֵי בְחוּרוֹתֶיךָ

In the dayes of thy youth; *ætatis ſelectæ*, of thy choice, and flouriſhing age, or *Electionum tuarum*, of thy choices, as *Montanus*. *Youth* is as the *May moneth*, and *golden age* of our lives. The word בְּחוּרוֹת [*Youth*] comes from the root בָּחַר *to chooſe*. *Youth* is the *choice* time of our lives, it is the time that *God* principally *chuſeth* for himſelfe; and that which we ſhould make

choice

choice of to conſecrate to *God*. Thus you have heard what the *expreſſions* amount unto.

In our paſſage on to the maine *Doctrine* I intend to handle from this *Scripture*, be ye pleaſed to taſt ſome *fruits* of inſtruction, growing upon the out *branches* of this *tree*.

Let this be noted firſt:

Man in his beſt eſtate is apt to be unmindfull of God. Doct. 1.

This *memento* whiſpered here in the eare of the *young man*, intimates the weakneſſe of his memory, and his natu all aptitude to forget *God*.

Note, ſecondly,

It is the great duty of man to Remember God who made him: Remember thy Creatour. 2.

Laſtly, obſerve this,

The beſt of what we enjoy is to be given unto God. 3.

Young men are here exhorted to give unto *God* the *dayes of their youth*, their beſt and *golden age*.

Theſe *Doctrines* are all *practicall*, would time permit me to treat of them ſeverally; I ſhall therefore (that I may improve the remaining time to the beſt advantage) caſt up all theſe *particulars* into one groſſe *ſumme*, or generall *Propoſition*; which I ſhall firſt *propoſe*, then briefly *prove*, and laſtly *improve* by way of *Application*.

The *Propoſition* is this:

It is the duty of young and youthfull perſons to devote themſelves even in their youthfull dayes to the Remembrance of God. Doctr: handled.

This is the great leſſon taught us in this *Scripture*, and takes up the quinteſcence of *the Text*.

For the *demonſtration* of its truth; I ſhall onely call forth two, or three Scripture *teſtimonies*, clearly diſcovering the mind of *God* in this point. Not to inſtance in the *Text*, which is fully plaine, and home in proving this a duty; nor yet to alledge the *typicall* proofs, that might be produced, in *Gods* requiring for *Quòd ſit.*

himſelfe, the *firſt fruits*, Exod. 23. 19. *The firſt born*, Exod. 22. 29. *Young creatures* for ſacrifices, *Levit.* 4. 3. All which *typically* repreſent that *God* will be ſerved with our *beſt things*, and in our *firſt and beſt* time. But not to ſtay on theſe; Let theſe following *allegations* be conſidered. And the firſt is in *Pſal.* 119. *v.* 9. *Wherewithall ſhall a young man cleanſe his way? by taking heed thereto according to thy Word.* This place clearly preſuppoſeth this as a truth, that the *young* man ought to reforme himſelfe, and by the *light* of the Word *inquire after* God. Another *Scripture* as a *ſecond* to this is *Luke* 10. 27. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy minde.* We ought to *remember God*, and *ſerve* him with all the faculties of the ſoule and members of the body, and that when we are in our *ſtrength, vigour*, and *choiceſt* time. *God* will have our ſtrength imployed in his ſervice; and therefore we ſhould not deferre our ſervice till nature be decayed, but muſt make *choice* of *God* in our *youth*, which is the age of ſtrength. The third place of *ſcripture* that I ſhall bring up as *a reſerve* to all theſe is, 2 *Tim.* 2. 22. *Flee youthfull luſts: but follow righteouſneſſe, faith, charity, peace with them that call on the Lord with a pure heart.* This charge is given to *Timothy*, not onely as a *young Miniſter*, but as a *young Chriſtian*. There are *luſts* peculiar to *youth*, to that age of life; theſe *Timothy* muſt flee from, as from a ſerpent, or hurtfull thing; and muſt alſo in that age of his, give up himſelf to the *remembrance of God*, in the practice of godlineſſe: You are (I hope) convinced in your judgements of the truth of this *Propoſition*,

> *That it is the duty of young and youthfull perſons to devote themſelves even in their youthfull dayes to the Remembrance of God.*

Cur ſit. Let me give ſome *reaſons* why *young* men ſhould doe this. In theſe you may read the reaſonableneſſe, and equity of this command of *God*.

Reaſons. 1. *Young men even in their youthfull time are graciouſly remembred of God*; and therefore it is but juſt, and equitable that in this

this age they ſhould *remember God.* *Young* men have their life, and ſtrength from *God*; and therefore it is *reaſonable* that they ſhould lay out theſe in the ſervice of *God.* *God* made all things for himſelfe; now *young* men are of *God*, and therefore ſhould live to God. *Young men* are objects of *Gods mercy*, and therefore they ſhould be *ſubjects* yeilding obedience to *God's* commands. *Gods mercies* are ingagements to duty, yea *rationall* ingagements; *I beſeech you Brethren by the mercies of God that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice.* Rom. 12. 1.

God hath given his Son, his beſt gift, to young men, as well as others; and therefore in way of returne for this mercy they ſhould dedicate their youthfull and beſt time to God. *Love is loves loadſtone* If God have given us his *beſt things*, we ſhould (and oh I could perſwade to it!) give him our *beſt*; our *beſt* age, our *beſt* gifts, and *the beſt* of all we poſſeſſe; ſurely this is but *rationall.* *David* ſaw the equity of this duty, as appears by that enquiry of his to make returnes of love, and thankfulneſſe to God, *Pſal.* 116.12. *What ſhall I render unto the Lord for all his benefits towards me?* 2.

Thus much for confirmation of the doctrine both in the *Quòd ſit*, and *Cur ſit*, *Th t*, and *Why young men ought to devote themſelves even in their youthfull dayes to the Remembrance of God.*

I beſeech you lengthen out your attention, while I make ſome improvement of the truth by way of *Application.*

There are onely *two words of Uſe* that I commend to your *Practicall conſideration* from the preſent *truth.*

The firſt is *a word of ſerious Admonition* to you that have miſſpent the pretious dayes of *youth*, and are either now newly entring upon the laſt *ſcene* of your life, or acting the laſt and moſt unpleaſant part of this *ſcene.* I ſhall branch the *Admonition* I ſhall preſent you, into a threefold *Memento.* God remember you to remember it. *Uſe 1.*

1. *Remember ſorrowingly your ſins of youth.* Labour (as *Job* ſpeaks he did, *Chap.* 13. 26.) *to poſſeſſe the ſinnes of your youth.*

To

To be affected, and afflicted with the ſhame, and filthineſſe of them, now in your old age; recall the ſinnes of your *youth* with griefe. *Remember how ye have fallen, and repent* as you are adviſed, *Rev.*2.5. It is a *new* committing of *old* ſins to *remember them* with delight. Follow the holy *Apoſtles* advice, *Jam.*4.9. *Be afflicted and mourn and weep.* You muſt remember to turn to God *ſorrowingly*, and *repentingly*, if you would have God remember *you ſavingly*. Your hard hearts muſt be ſoaked, and ſoftned in the water of godly ſorrow; your filthy ſoules waſhed in rivers of teares: this *phyſick* though it be bitter, is healthfull, and ſaving. *By the ſorrow of the countenance the heart is made better*, Eccleſ. 7. 3. Remember to ſorrow for your ſinnes that you may amend. Thus was it with repenting *Ephraim*, Jer. 31. v 19. *I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.*

2. *Remember to pray for the pardon of your youthfull ſinnes.* You ſhould indeed pray for the pardon of the ſinnes which you have committed in every *paragraph* of your life, but yet eſpecially for the pardon of your *youthfull ſinnes*. Thus did *David*, Pſal. 25.7. *O remember not the ſinnes of my youth!*

3. *Remember to redeem the time.* You have (as *God* ſometime complained of his owne *Iſrael*, Jer. 2. 32.) *forgotten your God dayes without number*: Oh now! now for Gods ſake, for your ſoules ſake *redeem time* for the *remembring of God*. Time paſt cannot be recalled; Oh make recompence for your former negligence by a diligent improvement of *preſent opportunities!* Yet there is hope for you, Oh ye *old* ſinners! the day of grace is yet continued. Oh now in this your day *know the things that concerne your peace*, leſt they be for ever *hid from your eyes*. Now take opportunity to *remember* your *God*, leſt you be for ever forgotten of him.

Uſe 2. The laſt *word of Uſe* is for *Exhortation* to *young* and youthfull perſons, who are in the *flower*, and *golden* time of their life, to perſwade them to give up this *age* of theirs to *God*. And oh that I could prevaile with you that are yet in your youthfull, *or chuſing time* (as *ſome* render the *Hebrew* word) to make *choice* of

of *God* for your *portion*, and of *godlineſſe* for your *imployment*! Oh that as you are *ſtrong naturally*, ye would labour to be *ſtrong ſpiritually*, and in *grace*; and *now*, *now whilſt it is called to day*, give up your ſelves to the *remembrance of God*. There are onely *three particulars* I ſhall a little ſpeak upon, for the compleating of this *Uſe*.

1. I ſhall propoſe *helps* to enable you who are *young* and youthfull to *remember God* 1.

2. Adjoyne ſome *directions* concerning the right manner of *remembring God*. 2.

3. Conclude all with a few *motives* to work up your hearts to a willingneſſe of performing this *great duty*. 3.

For *helps* to the *Remembring of God* take theſe: *Helps*

Wait upon the Word, and miniſtery of it, with a learning reſolution. This is preſcribed by the Kingly *Prophet*, Pſal. 119. 9. *Wherewithall ſhall a young man cleanſe his way? by taking heed thereto according to thy word.* *David* himſelfe propoſeth and determines this queſtion. The queſtion implies that a young man muſt reform himſelfe; the anſwer importeth that this may be done by *heeding the directions of God's word*. The *interrogation* is a vehement *affirmation* of this; that young men muſt be godly men. The anſwer hereunto directeth to the means of performing this duty; *attendance unto ſcripture-light*. 1.

Turn away from all your vain companions: There can be no turning to *God*, unleſſe ye firſt turn from theſe. This was alſo *Davids* courſe, *Pſal.* 119. *ver.* 115. *Depart from me, ye evill doers: for I will keep the commandments of my God*. There can be no keeping of *Gods commands*, as long as we keep company with wicked men. The *ſociety* of ſinners, like *pitch*, defileth; and as a *heavy weight*, keeps down ſouls from *aſcending heavenward in divine contemplations*. 2.

Pray the Lord to turn your hearts unto himſelfe. If God turn you, you ſhall be turned, though you be *as bullocks unaccuſtomed to the yoke*. Youth is violently ſet upon ſinne, and is hot after wickedneſſe; None but his Almighty arme can bring 3.

soules *out of darkneſſe into light, from the power of Satan unto himſelfe.* This is *Gods* worke. 1 Sam. 17. 35. *He delivereth from the power of darkneſſe*, Coloſ. 1. 13. The *Greek* word ἐῤῥύσατο here uſed ſignifieth to *deliver by maine force*, even as *David* plucked the *Lamb* out of the *Beares mouth.* It notes a deliverance with *drawing*, and *haling*, as *the pulling of a beaſt*, or rather *a dead weight out of a pit.* Though ſoules be *ingulphed* in ſinne, yet the arme of *God* can draw them forth.

Theſe are the *helps.*

2. *Directions* Now for the *Directions* concerning the right manner of *remembring God.*

1. *Remember God rejoicingly:* Remember God ſo as to rejoice in him. Thus was the *Spouſe* affected, *Cant. 1. ver. 4. We will be glad and rejoyce in thee, we will remember thy love more than wine.*

2. *Remember God repentingly:* This is that which is propheſied of as the practiſe of true *Converts* in *Pſal. 22. 27. All the ends of the world ſhall remember, and turn unto the Lord.*

3. *Remember God conſtantly:* In all times and places, yea when he ſeems to forget you, doe you yet remember him. God ſpeaks of his people, *Zech. 10 9. That they ſhall remember him in farre countreys.*

4. *Remember God according to his perſonall ſubſiſtency:* Creatours are here mentioned *plurally*, to make us conſider the ſeverall *perſons* in the *Trinity*, and their *co-operation* to our *forming. There are Three that bear record in heaven*, 1 Joh. 5. 7. Each of theſe *Three* concurre to the forming of man, and muſt be all remembred of man. Whatever *ſome* opinionate, a belief of this is *fundamentall and neceſſary to ſalvation*, as I might ſhew by many *Arguments*, would time permit.

Dogma de tribus perſonis in unâ Dei eſſentiâ eſt fundamentale, & ad ſalu ē neceſſariū Vide Prideaux faſc. contro. Theol. cap. 2. qu. 7.

5. *Remember God applicatively:* Minde him as *your* God and as *your* Creator. Remember *THY* Creatour. *Luther* was wont to ſay, that *there is much Divinity in theſe Pronoun Poſſeſſives.* The *ſoule* of Religion lyeth in this, that *ſoules* can, and doe ſee their owne *intereſt* in God. This *appropriating Particle* [*Thy*]

in our *Text* teacheth us that our remembrance of God muſt be an *applicative remembrance.*

Laſtly, *Remember God obedientially:* Remember God and obey him. In the place cited out of the *Pſalm* 22. 27. you may read *worſhipping of God* conjoyned with the *remembrance of him.* Right remembrance of God, hath worſhip, and obedience waiting upon it. 6.

Theſe are the *Directions* concerning the right manner of *remembring God.* I ſhall cloſe up all with ſome *Motives* or quickening conſiderations to ſtirre up ſuch of you as are in the *ſpring* of your age *now* to remember God.

It is eminently praiſe worthy in the time of youth to remember God. It is noted to the high commendation of *Joſiah*, that *while he was yet young he began to ſeek after the God of David his father*, 2 Chron. 34. ver. 3. It is ſpoken to the praiſe of *Timothy*, that *he knew the Scriptures from a childe*, 2 Tim. 3. ver. 15. 3 *Motives* 1

God highly accepts of ſuch as are young and godly. An *Antient* conceives that *JESUS* loved *John* beſt becauſe he was the yongeſt Diſciple. This is certain, *God remembers the kindneſſe of your youth*, Jer. 2. 2. The ſoule of the moſt High delighteth in the *firſt ripe fruits*, Mich. 7. 1. 2.

It is a gainfull imployment to remember God in time of youth. *It is good for a man that he beare the yoke in his youth*, Lament. 3. ver. 27. By *yoke* ſome I know underſtand *afflictions*; but Others (and better in my judgement) interpret it of *obedience to Gods law.* Now it is *good and gainfull* for a man in his *youth* to bear this *yoke.* 3.

To remember God in time of youth is a ſeaſonable imployment. *Youth* is called by *Seneca*, *ætas optima*, the *beſt time* for action naturall or ſpirituall is the *time of youth.* It is the *ſeed-time* of grace. *Traine up a childe in the way he ſhould goe; and when he is old he will not depart from it*, Prov. 22. 6. When perſons grow crooked, and rooted in evil practiſes, they are *(ſaith a Divine)* ſcarce ever ſet right again, 4.

5. *Godlineſs in youth will make old age comfortable, and ſtrengthen ſoules to beare the evils of it. Old age* is called *Vitæ hyems*, the *winter of our life: Youth* the *ſpring* and *ſummer* of it. Now in the *ſpring* and *ſummer* of our life, we ought to lay up for *winter*. This is the character of a *wiſe ſon*, Prov. 10. 5. *Old age* is of it ſelfe an evil time, by our ſinnes we make it much more evil. We ſhould therefore in time of *youth*, lay up *graces* and *comforts*, that may *ſweeten* to us the *bitterneſſe* of *old age*.

Laſt of all, and for a concluſion of all, *You that are young muſt die as well as aged ones, and perhaps before them*. Die you may in your youth, therefore it behoveth you now in your youth to prepare for death by a ſerious *remembrance* of your *God*. Die you muſt, that is *certain*, but when is *uncertaine*. There is no method in dying; no order obſerved in going to the grave. *Death hath* (as *one* ſpeaks) *no Maſter of ceremonies*; but youthfull and healthfull perſons are carried to their graves, when ſuch as are ſickly, and aged are left behinde. This is that which *Job* intends, *Chap.* 10. 22. when he ſaith of the grave *that it is as the land of darkneſſe without order*. When God commands Death to *arreſt* a ſoule and bring it before his Tribunall in Heaven, there is no prventing of it. *Youthfulneſſe* and *ſtrength* cannot prevent *death*; *Prayers* and *intreaties* cannot prevaile for a *ſuperſedeas* againſt it: *Phyſiyk* cannot keep it off. *Death when it comes will make ſuch breaches in nature as exceed the reparation of Art*. And the reaſon is; Death obſerveth not the *Law of Nature*, but the direction of *God the Lord of Nature*. According to the appointment of nature, Death ſhould attach the *withered face, the trembling knees, the palſied hands, the gouty legs, the dry breaſts, and let alone the youthfull man whoſe breaſts are full of milke, and the beautifull woman who is in the prime of her life and in the glory of her age*; *theſe nature would have ſpared*: But *Death* is *Gods Sergeant*, not *Natures Servant*; and receives commands from God, not from Nature; and carrieth away *priſoners* to the grave, as oft the young as the old, the rich as the poor, thoſe that are in their full ſtrength, wholly at eaſe, & in quiet, as thoſe that are in bitterneſs and never eat in pleaſure. Conſider, oh conſider you that are yet young, *yonder ſpectacle*

of Mortality, and let your eyes affect your hearts. There is no *reſcue* to be made from the hands of Death, but when it takes *hold* upon us, we muſt ſubmit. Oh that you *young ones*, who are yet *living monuments* of mercy, would lay this to heart, and ſo ſpiritualize the thoughts of death, as that you may remember your Creatour now in theſe dayes of your youth: Yea and alway, *while you live, live to the Lord; and when you die, die to the Lord, that ſo in life and death you may be the Lords*; and Chriſt be to you in both *advantage*. And the grace to live and die to the Lord, the God of all grace grant us all, and that for his Sons ſake. *Amen, Amen.*

FINIS.